
THE REFORMER

AND CHRISTIAN.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah*, v. 1.

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DIVINE GOVERNMENT.

[*From Illustrations of the Divine Government; by T. Southwood Smith.*]

In endeavouring to account for the existence of the world, we find it impossible to resist the conclusion, that it is the production of a Being of almighty power, and of perfect goodness. It is evident that it did not create itself, for creation necessarily supposes a pre-existing intelligence. It is evident that the creatures on its surface did not give being to themselves, for they do not comprehend the mode of their own existence. They must therefore derive their origin from some being who understood their nature, and who endowed them with the faculties they possess.

The simplest ideas we seem capable of forming of this Being are, that he is intelligent, and that he is uncaused.—Intelligent he must be, for there are in his works, proofs of exquisite and amazing skill; and if there be any thing of which we may be certain, it is, that wherever there is contrivance there must have been a contriver, and that an adaptation of means to an end, cannot possibly exist, without the operation of a Being, who perceived and designed the end, and fitted the means to accomplish it.

That the Great First Cause of all things must be himself uncaused, is also a truth which we are obliged to admit: for if we imagine that the immediate Creator of the world derives his existence and power from some superior being, we must suppose, either that this superior being is uncaused, in which case it is he who will answer to our conception of the Deity, or that he is dependent on a third, and that this third is dependent on a fourth, and

so on in an infinite series. But this infinite succession of dependent beings, requires a first and independent cause, as much as any one in the series; and however far we may choose to carry our thoughts backward, we must at length come to the conclusion, that there is some one independent, undervived being, the peculiarity of whose nature we endeavour to express, by saying that he is self-existent. It is this being that we term God, and that we suppose to be the Creator of the world.

If in this visible creation there be proofs of such contrivance as cannot but convince the mind, that it is the production of infinite intelligence, it likewise contains indications of such power, as we must acknowledge to be altogether without limits. He who could create such a world as this, must be able to do whatever it is possible for wisdom and power to accomplish. We have therefore no difficulty in conceiving that the author of this part of the creation is the author of the universe, however unlimited it be, or however amazing the degree of wisdom and power necessary to the production of it. For, though other worlds may be much greater in magnitude than this, and may contain much higher and nobler displays of wisdom, yet there are in this globe sufficient appearances of it, to account for any which may exist in other parts of the creation, however glorious they may be.

The discoveries of modern science which have exhibited in the most striking light these indications of wisdom in the economy of nature, have also rendered them so familiar, that few are

entirely ignorant of them. Amidst all these wonders, in nothing, perhaps, is the matchless skill of the Creator more admirably displayed, than in the simplicity of the means which he has adopted to accomplish his vast and mighty purposes. By one single principle he preserves the planets in their orbits, regulates and adjusts their various movements, determines the descent of bodies to the earth, and retains them at its surface. By a similar, if not the same principle, he causes the particles of matter of which bodies are composed to cohere, and by the same power, exerted between particles of different kinds, all existing and all possible combinations of matter are formed. The same sun which gives stability to the system of which it is the centre, furnishes it with light and heat. The same air which sustains animal life in respiration alike promotes the process of vegetation, supports combustion, equalizes temperature over the globe, dissolves, elevates and diffuses water, deposits it again in the form of dew or rain, and thus enriches and beautifies the earth. Though by respiration, by the process of vegetation, and by many other chemical changes which take place without ceasing at the earth's surface, there is a constant consumption of one of the constituent principles of this air, and as constant a production of another, yet it is never deteriorated; for by an arrangement which, if subsequent investigation shall establish its correctness, must be ranked amongst one of the most admirable adjustments in the whole economy of nature, that part of the air which is no longer fitted for the function of respiration, but which would prove deleterious to animals, is the very part which ministers to the nourishment of plants, and that which plants exhale, animals inhale. Neither is the air in the least degree exhausted by the constant expenditure of it, either by the two tribes of animated beings, or by the innumerable processes which are constantly taking place, and to which it affords

the materials; but by the disengagement of its simple gasses in other processes, and their re-union, the necessary supply, the just equilibrium is kept up.

The same comprehensive wisdom is seen in the means which have been provided to secure the constant fertility of the earth, by the appointment of the law that the destruction of one vegetable shall afford nourishment to another, and in like manner to keep up the supply of food for animals, by the appointment of the law that they shall furnish subsistence to each other.

Were it necessary in this argument to descend to the consideration of the structure of individuals in the animal or vegetable kingdom, it would be easy to point out in both, instances of such consummate skill as no mind could possibly contemplate without the highest admiration.

The proof of the goodness of the Creator is as complete as that of his wisdom, and even of his existence itself. We infer his existence from the appearance of design in his works, and of his wisdom from the exquisiteness of that design: but every proof of design is equally a proof of benevolence, because the object of every contrivance is the production of good. We are not therefore more certain of the existence and wisdom of the Deity than of his goodness, for the very facts on which we ground our belief of the former equally establish the latter.

If then the world be indeed the production of a Being who is infinite in wisdom, power and goodness, the proof of his constant and perfect superintendence of it seems to be irresistible.—For since he is perfect in wisdom, he could not have created it without some design, and that design, whatever it be, he must be careful to accomplish. Whether we suppose he created it with a view to display to his intelligent creatures his wisdom and power, or with a design to impart enjoyment to an inconceivable number and variety of beings, we must believe, in the one case,

that he will at all times provide against the interruption of that order which alone can illustrate his perfections, and the destruction of those faculties which are necessary to perceive them; and in the other, that he will suffer no event to happen which can prevent or impair the happiness he determines to bestow. In every successive period, therefore, he must have exactly the same reason to superintend the events which take place in his creation as he had at first to perform the glorious work.

Nothing is more evident than that the inanimate and insensible part of the creation, is fitted up for the accommodation, and designed to promote the happiness of the sentient. The inanimate world is continually in motion, and every movement must influence, in a greater or less degree, the enjoyment of the animal creation. He, therefore, who constructed the wonderful fabric of the world, and so admirably adapted it to the enjoyment of the innumerable beings it contains, continually watches over the movements which take place within it, that they may not break in upon the order nor impair the happiness he has established.

But the animal creation itself is likewise continually in motion. An animal possesses the power of originating motion, by which sometimes its existence, and always its happiness, in a greater or less degree, are affected.—The care of the Deity must therefore extend to the movements of the animal, no less than to those of the material world.

Such then being the constitution of things; it being evident, that the material* is made for the animal creation; that the material world is continually changing, thereby producing a change in the animal; that the animal world itself is endowed with the property of

changing its situation, and every change of *state* being necessarily attended with a change of *sensation*, the doctrine which an enlightened philosophy teaches, is, that the Deity, with a view of making that sensation just what he has seen fit to appoint, continually superintends the changes which induce it.

If every particle of matter in the globe be more or less in motion, and if we can fix our eye on no spot where there is not organized and conscious existence, the view which is here given of Divine Providence is large enough to take in the superintendence of the myriads of changes, which, according to this supposition, must be taking place in every instant of time. If every star which shines in the firmament of heaven be a world crowded with inhabitants; if every fixed star be a sun which illumines a system of worlds, as our sun illumines our system; and if all these worlds and systems be filled with organized and happy creatures, (which is at once the most sublime and the most probable view it is possible to take of the creation) this account of the divine administration is sufficient to comprehend the superintendence of all the events which must be taking place in every instant of time, throughout this universe of being, to the extent of which we can set no limits, and in the contemplation of which all our faculties are lost.

ON FAITH.

The Apostle Paul, in writing to the Corinthians, speaks of their faith standing "*not in the wisdom of men, but in the power of God.*" By this we learn that true faith comes through the power of God, and consequently, that man cannot have it at the pleasure of his own will in respect to his salvation, any more than a person can have faith in respect to the performance of miracles at the pleasure of his own will. All will allow that the Apostles could not have faith to perform miracles, such as restoring the lame, healing the sick, &c. when they pleased; but only

* By *material* creation is here always meant that part of the world which is supposed to be without sensation, whether organized or unorganized.

when the Lord saw good to bestow this faith on them. Men have just as much power to perform miracles now, if God should give them the faith to do it, as they ever had in any period of the world; for all that is wanting, is that faith necessary for their performance. It is through faith that every thing of a divine and supernatural kind must be performed; and this faith is the free gift of God, who bestows it only as he sees proper. Were it otherwise, man might exercise this ability very improperly and not in accordance with the divine will, and do much more harm than good.

The same Apostle, also, in writing to the Colossians, ii. 12, speaks of their being *risen with Christ* "through the faith of the operation of God, who hath raised him [Christ] from the dead." For, to be raised to *walk in newness of life*, as much requires an exercise of divine and Almighty power, as raising Christ from the dead. Hence the Apostle adds, "you, being dead in your sins, hath he quickened together with him" [Christ.] It was an exercise of the self same power, to make the Colossians *alive in Christ*, as to make Christ alive after his death by crucifixion. In Ephesians i. 19, 20, the Apostle also speaks of praying for the Ephesians, that God might give them the *spirit of wisdom and revelation in the knowledge* of Christ, that they might know "what is the exceeding greatness of his power towards those who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead." Here we are expressly taught, that there is the same divine and almighty power exerted, in making one alive in Christ and a believer in his name, as there was in raising Christ from the dead.

It is certain that all the art, persuasion, and power of man, can do nothing towards producing that thorough change in the heart, which all those experience who are made alive in Christ, or that are born of the spirit.

Various passages of scripture declare this. Believers in Christ are represented to be "*born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*" But it may be said if it be thus, "Why doth he then find fault or blame any for not being better, or for not being made a new creature, seeing man cannot change his own heart?" The mouth of every person will be stopped in regard to all such questions in the day of reckoning; for Christ has expressly declared, that he that improves what he has received, to him shall more be given; but he that improves it not, from him shall be taken away, even that which he has received, or in other words, he shall lose what he has received.*

Where is the person that cannot do better than he doth, admitting that he is wholly in a natural state, and pos-

* None can justly complain because the Lord thus deals with them. If a parent had a reckless and profligate son, and had often given him the means and opportunity to do well, and he misimproved and wasted all he bestowed on him; would he continue to bestow gifts and favors on him, or would there be any propriety in his doing so? But even of such the Saviour gives encouragement—there is yet hope. For if like the prodigal son, in their trouble and extremity they come to themselves, and return to that kind parent whose generosity and benefits they have so much abused, they will be received; and there will be joy among the upright; for a proper and just sense of the miseries they have brought on themselves, and the blame they take to themselves, furnish proof that they are deeply humbled, have a feeling sense of the wrong they have done, and will do wrong no more. Any other but such a return, and such a sense of the wrong they have done, will be useless and ineffectual; there being no evidence furnished, if they were received and more favours were bestowed on them, that they would rightly use or improve them, but rather that they would abuse and waste them as before. And as this would only add to their guilt, and augment their misery, it is but an exercise of mercy to withhold further benefits from them, in order to prevent their greater guilt, and an augmentation of their misery and wretchedness.

sesses only his natural faculties, without any divine aid or assistance granted to him whatever? And does not Christ say, "If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" If men have not rightly used or exercised their natural ability and endowments, what propriety can there be in granting unto them those of a divine and spiritual nature, or what reason is there to suppose they will use them to better advantage? We are told, indeed, that he that is faithful in that which is least, is the same in point of acceptance as he that is faithful also in much, (the fullest evidence being furnished that he would be faithful in much, if granted to him;) and he that is unjust or unfaithful in the least, is the same in regard to blame or reprehension as he that is unjust or unfaithful also in much. For only where much is given, will much be required. God accepts a right improvement and use of even our natural faculties, provided we have never received only such faculties, as much as he accepts a right use and improvement of the highest gifts and graces of his spirit. For the ways and dealings of God with men are not unequal and unjust. To believe this would be worse than not to believe in his existence. Hence it will be easy to perceive how the Lord will deal with all the heathen and unbelievers. Every thing will turn, not so much on what has been their faith, or blindness, or even their outward practice, as upon what degree of faithfulness they have exercised under the faculties, light and assistance which have been granted unto them, or that would have been granted to them provided they had rightly used and improved what actually was given unto them.

It is well, therefore, that God who knows all things, and not imperfect and short-sighted, and in many instances unjust and partial man, is to judge the human family, and give to every one a just recompense of reward, according as he has rightly used

or abused what he has received. How important then is true sincerity, and uprightness of intention in all we do. For this is the great turning point on which we must stand or fall. The Apostle Paul, in the case of eating of meat and in the observing of days, speaks of one being able to do with acceptance before God, what another would feel reproved for doing, and also be condemned, on account of the apprehensions of his own mind in respect to the act. And hence says the Apostle, "Happy is he that condemneth not himself in that thing which he alloweth," or that does nothing for which his conscience condemns him; there being the same state of mind and act of disobedience required to do what we believe to be wrong, as to do what is actually wrong. The Apostle also says, "Who art thou that judgeth another man's servant? to his own master he standeth or falleth." "Yea," says the Apostle, "he shall be holden up: for God is able to make him stand," where his heart has been sincere, and his intentions upright, however he may be condemned by men.

We do not know what the Lord has withheld, or bestowed, on any individual; or why some differ so much from others in their views and apprehension of things. Of this, however, we may be certain, that it is not inconsistent with the righteous dealings of the Lord, to make use of deists, and even atheists, as reprovers and rebukers of professing christians: for they will often weed out evils and corruptions in the church, which the members and followers of churches will not put their hand on, or move with one of their fingers, lest they incur censure and lose their good standing in society: and therefore, great good may redound to the cause of christianity through the labours of these same aliens of christianity, as it is said in Isaiah, lxi. 5. "And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen, and your vine-dressers. For I the Lord love

judgment, I hate robbery for burnt-offering," &c. If a deist or atheist be sincere, and of upright intentions, his aim will be to do good and promote the benefit and well-being of mankind; and the Lord may make his labours much more useful to his church, than many who profess to be its ministers. Such a person differs widely from "scoffers," or light, vain, and trifling persons, who have no uprightness of aim or intention. If want of faith in any has not had its origin in their own will, or through a misimprovement of the light and talents bestowed upon them, and they are sincere and upright in their intentions, it belongs not to us, but to the Lord, to be their judge. To their own master they must give an impartial account, and they will stand or fall in accordance with that just and equitable rule laid down by Christ himself, that where much is given, there only will much be required. We shall never be able to convince deists and sceptics, or win them to christianity, by abusing them. Nor have we any authority to justify us in doing this. They are our fellow beings, and accountable to their Maker like ourselves. We are required to love all men, and "in meekness" to instruct "those that oppose themselves; if," says the Apostle, "God peradventure will give them repentance to the acknowledging of the truth."

A true definition of a heretic, as given in the New Testament, is one that is subverted, and sinneth, being condemned of himself. Let all such beware; for they have an awful responsibility to render to the judge of all the earth, and they must sink in the time when they are judged; for what can they have to uphold them or cause them to stand. All therefore should be careful to be truly sincere—to be willing to see their own faults, and to condemn every thing wrong in themselves, and not attempt to justify it; and to be willing to be led in the path of truth, however it may expose them to the scoffs, the frowns, or the animosity of

mankind, or however it may affect their reputation, interest and honour in this world. For this is the honesty after which every one should seek, and endeavour to be found in the exercise of at all times, and then all will be well. But let us not deceive ourselves: for self love blinds the mind, and induces persons to judge too favorably in their own behalf; as we find nearly all do, and will be almost certain to do, unless they are "renewed in the spirit of their mind," and have "put on the new man, which, after God, is created in righteousness and true holiness."—They can then see their own faults much plainer than any one else can see them; and are much more severe in judging themselves, than in judging others. This is a most desirable and happy state to be in, and none but God can bring us into it; and he is both able and willing to bring us into such a state if we look unto him to bring us into it; and, nothing short of an Almighty arm *can* do this. By means of the calamities that are about to come upon the world, it is probable that before many years nearly all mankind will be brought into this state; when they will see eye to eye, and peace, happiness, and tranquillity will prevail almost universally among men.

We have been of opinion that, in general, when persons fall into very erroneous sentiments, and lose all faith in divine things, there has been some misimprovement of the light that has been given them, some indulgence of pride and self-will, or too much confidence in themselves. In such a case, their fault and accountability before God consists, not so much in falling into error (which may be a necessary consequence of being left to themselves) as in misimproving the light they have received, or indulging improper dispositions, when in their power to restrain them. Peter's fault consisted more perhaps in his great confidence in his own ability, than in his denial of Christ; which was almost a necessary consequence of being left to himself, by rea-

son of his improper confidence in himself and his capability to keep himself in the hour of trial. In all such instances, therefore, the fault or blame rests not so much on what persons may do, as in those acts which causes the Lord to leave them to do it, and which they can scarcely avoid doing when thus left to themselves.

The greatest punishment for sin, is to be left to commit sin; and those first acts which causes the Lord to leave us to go on in wickedness, though apparently small, are often more heinous in the sight of God than all the wickedness we may do afterwards, most of which we may have no moral power to avoid, and if we may so speak, the Lord perhaps does not expect us to avoid.

We consider these remarks founded in truth, and if so, they are worthy of our most serious consideration. It is not our province to judge any, or to decide what are the causes which lead people to differ so much one from another, and some to fall into very great errors. We are only allowed to give an honest opinion, for unto God only are known all things, and the causes and reasons that make people to differ so widely from each other, both in opinion and practice. But the day is coming when every one that has sincerely sought to do right, according to the best light that has been afforded him, will stand acquitted, whatever judgment may have been pronounced on him by men. Says the Apostle John, "If our heart condemn us not, then have we confidence toward God."

WHY ARE AFFLICTIONS?

We are told that the Lord "doth not afflict willingly, nor grieve the children of men." It is certain, however, that all those who have been raised up to excel in any thing good, and to be useful among men, have always had an uncommon portion of trials, reproaches, persecutions, and sufferings. But what would have been the consequences to themselves and others, had they not experienced these

things? or had a less portion of them fallen to their lot? How little of that goodness found in them would have existed, had they not had these trials? and how much less useful would they have been to others? Not a particle of trouble or affliction was appointed to them, or permitted to come upon them, but what was necessary for their well being, or that would turn to their benefit and advantage.

Why was it that the apostle Paul underwent so great afflictions? and why was it that a thorn was given to him in the flesh, the messenger of Satan, *to buffet*, or (as it signifies) to strike him with the double fist? which was so painful and annoying to him, that he besought the Lord thrice that it might depart from him. The apostle tells us the reason why this grievous trial was permitted to him. "Lest," says he, "I should be exalted above measure through the abundance of the revelations." How good and beneficial, then, was this affliction to the apostle, though painful and distressing to him in the extreme. And so it will be with every trial and affliction that shall come upon a sincere person.—They all tend to his benefit and advantage, and are permitted to come upon him only for his furtherance in what is right, and are but evidences of the Lord's gracious and merciful intentions towards him. No truth is more certain or more fully supported by scriptures than this. "For whom the Lord loveth," says the apostle, "he chasteneth," and he tells us, moreover, that he chastens us "for our own profit, that we may be partakers of his holiness." Hence it is that the scriptures so repeatedly speak of the blessedness of trials and afflictions, and so many under the New Testament dispensation, have been enabled to rejoice in them.*

* "My brethren," says the Apostle James, "count it all joy when ye fall into divers trials, knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye

The apostle Paul, after he learned for what reason the messenger of Satan was permitted to buffet him, says in reference to it, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong."—2 Cor. xii. 10.

THE TIMES WHICH ARE APPROACHING.

In Luke, chap. xxi. from the 8th to the 24th verse, Christ gives an account of the destruction of Jerusalem, and foretold that there should be great distress in the land of Judea, and wrath upon the people of the Jews; and that they should fall by the edge of the sword, and be led captive into all nations; and that Jerusalem should be trodden down of the Gentiles, until the times of the Gentiles should be fulfilled. He next proceeds, verse 25th, to speak of other events which should take place, previous to his coming to set up his kingdom on the earth, in the following emblematical language:—

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud [of his witnesses] with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable: Behold the fig-tree, and all the

may be perfect and entire, wanting nothing." The apostle Paul, also, exhorts to be "patient in tribulation," and in writing to the Romans, says, "we glory in tribulation also: knowing that tribulation worketh patience; and patience, experience; and experience, hope."

trees; when they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, this generation* [or race of people, the Jews] shall not pass away [or cease to be a distinct and preserved people] till all be fulfilled."

In the next place, Christ proceeds to speak of some such visitation as the pestilence now extending over the earth, as among the signs of his coming to set up his kingdom on the earth. In reference to this visitation, he says: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the *face of the whole earth*." When has there ever been a visitation of any kind, since these words were spoken, that has extended over the *face of the whole earth*, as the present pestilence is likely to do? And to what

* Adam Clarke, on the words, *this generation*, observes, "*this race*, i. e. the Jews, shall not cease from being a *distinct people*, till all the counsels of God relative to *them* and the Gentiles be fulfilled. As our Lord mentions Jerusalem's continuing to be under the power of the Gentiles, till the fulness of the Gentiles should come in, i. e. till all the nations of the world should receive the gospel of Christ, after which the Jews themselves should be converted to God, Romans xi. 25, &c. I think it more proper not to restrain its meaning to the few Jews which preceded the destruction of Jerusalem; but to understand it of the care taken by Divine Providence to preserve them as a *distinct people*, and yet to keep them out of their own land, and from their temple service." Elsewhere he remarks on the passage: "As there are other events in this chapter which certainly look *beyond* the destruction of Jerusalem, and which were to take place before the Jews should cease to be a *distinct people*; I should therefore prefer the translation, *this very race of men*;" that is, the people of the Jews, instead of the individuals then living.

other event could the above admonition so justly apply, as to the prevailing Cholera Morbus, when it is well known that surfeiting, and drunkenness, and worrying and distressing cares and fears, render persons peculiarly liable to fall its victims.* Christ elsewhere speaks of it as taking one and leaving another, in the same occupation, in the same bed, or in the same field together, principally, perhaps, on account of that want of watchfulness in eating and drinking, which he so plainly and mercifully enjoins.

Christ thus concludes, in the forementioned chapter in Luke: "Watch ye, therefore, and pray always," or more properly rendered, perhaps, according to Adam Clarke, "Watch ye therefore continually, and pray, that ye may be accounted worthy to escape all these things that shall come to pass, [preparatory to Christ's coming to set up his kingdom on the earth,] and to stand before the Son of man,"† in that kingdom, when it shall be established.

* What other event or visitation, indeed, that has ever yet taken place on the earth, or that is ever likely to take place on it, could so exactly answer to the description of the victims that were to be effected or cut off by the visitation, as the one now prevailing? It is the first time ever known, that a malady so extensive in its operations, has particularly singled out such a description of persons, and marked them for its victims. Here, then, we may see one of the signs of the coming of the Son of man to subdue all things unto himself. Other judgments will follow ere long, that will sweep off other classes of people, till in the end none will be left, but those who are willing and ready to come under the reign and government of Christ.

† The above words seem to imply, that some living at the time of this visitation, may continue till the kingdom of Christ shall be established on the earth, and the redemption of the human family, from the iniquities and evils which now abound, is accomplished. For under this kingdom, all evil and wickedness will be done away, and agreeably to the prophet Isaiah, "they shall not hurt nor destroy in all the holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters co-

In Matthew, chap. xxiv. the events of these latter times are spoken of in some difference of language, and with some additions. After giving a description of the distresses and miseries that should come upon the Jewish nation, Christ proceeds to speak of the false calls among the numerous sects and their teachers; each declaring that their's only is the right way, and that the cause of Christ, his ordinances, and people, are no where else to be found but among them; thereby engendering strife and contention, distracting and corrupting the church in general, and rendering it in the end like the Jewish nation, a degenerate mass or carcass, destined to be devoured and destroyed. He then observes, verse 27: "As the lightning cometh out of the east, and shineth even unto the west; so shall the coming of the Son of man be." Lightning, in scripture, is an emblem of the divine judgments upon men, and the present prevailing pestilence, which first began in the east, has already far extended, and is yet extending to the west: and if this pestilence is to be understood by the *lightning*, it is one of the signs of Christ's coming to subdue the nations to himself, and establish his kingdom on the earth.

But the sword will next follow, as appears from the succeeding verse; for the emblem of devouring eagles, always denotes the sword. The verse reads thus: "For wheresoever the carcass is, there will the eagles be ga-

ver the sea. The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child put his hand on the cockatrice's den." These expressions plainly denote, that the most vicious and wicked at this time, will be changed and altered, and become harmless and inoffensive. See *Isaiah xi. 6, 9.*

thered together," to devour and destroy it. By this we may learn that under the visitation of the Cholera Morbus, people will not become any better,* and that it will be followed by the more appalling calamity of war and slaughter. Christ then, verse 29, says, "Immediately after the tribulation of those days, [of the sword and slaughter, denoted by the eagles] shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken." The kingdoms and powers of this world, indeed, at the time here spoken of, will be convulsed to their very centre, preparatory to their final downfall and entire extinction, agreeable to Daniel ii. vii., and Rev. xi. 15. "And then," con-

* As an evidence of this, the following extracts are copied from the New York Courier and Enquirer, and the New York Evening Post, both of July 21, the time when the Cholera was at its greatest height in that city.

"The gradual increase of the Cholera appears to create a gradual increase of intemperance, folly and dissipation among certain classes of society. In the evening the little grog shops and taverns about town, appear to be filled with revelry and mirth: and among the young men in the middling, lower, and even higher stations in life, there is little cessation from the habits of dissipation. This fool-hardiness must of itself increase the number of victims to the pestilence, and accordingly we see it is increased." [The number reported on this day, (July 21) for the last twenty-four hours, being 311 new cases, and 104 deaths.]

The New York Evening Post observes:

"We have already mentioned that the ravages of the disease appeared to increase instead of diminishing the vice of intoxication. The measures taken to preserve the property of our citizens from depredation during their absence in the country, are defective. The cases of house-breaking are numerous, and the plunderers of private dwellings, in the wantonness of mischief destroy what they cannot carry away. Carpets are cut to pieces, and furniture broken to pieces by these wretches. We hear of persons procuring an insurance against theft, at 5 per cent."

tinues the Saviour, "shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels [or messengers] with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

The following is added:—"Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see these things, know that it is near, even at the doors. But as the days of Noe were, so shall the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not, until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch, therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore, be ye also ready: for in such an hour as ye think not, the Son of man cometh."

Christ afterwards speaks of the blessedness of, and the reward which shall be bestowed on a faithful and wise servant, and concludes with the consequences to an evil servant in the following words: "But, and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of. And

shall cut him asunder, and appoint him his portion with hypocrites: there shall be weeping and gnashing of teeth."

[From a late paper.]

EUROPEAN POLITICS.

There are strong indications that the conflicting political interests of Europe will shortly induce a general war;—a war in which every nation will engage: one in which "there will be no neutrals," either among states or individuals; and one which will terminate only with the entire ascendancy or prostration of liberal principles, or with the complete exhaustion of the resources of the conflicting parties. There is no sound reason for believing that public tranquillity will be fully restored till liberal principles are fully triumphant, or the people of Europe submit to the rights of hereditary succession. There are but two parties; the supporters and enemies of existing institutions. It is plain that one or the other must abandon its principles, or war,—inevitable war,—is the result.

[From the *Monthly Review*.]

STATE OF EUROPE.

We should be blind to the most obvious consequences of the events which have already taken place, if we were to suppose, that the triumphs which liberal opinions have already attained in France, Belgium, and England, are likely to stop there. Russia, Austria, and Prussia, clearly do not think so—for they are armed, and still arming, for the purpose of defending the contrary class of opinions which they entertain, and upon the continuance of which their thrones essentially depend. One of two things must occur. Either the continental powers must voluntarily disarm, or be disarmed by superior force. It is not in the nature of things, that they shall go on for ever threatening each other; and that, too, at an expense which is itself almost as ruinous as war, without its chances of amelioration. Continental Europe is at this moment a universal camp; and it is im-

possible to suppose, that men shall be mustered, provisions collected, ammunitions heaped up, and artillery mounted, and so kept on together for years in perfect inactivity. But, happen what may, either by civil war, or international war, the opinion of Europe must, sooner or later, be settled for or against a free system of government. The days of mere feudalism have long since been numbered, and the question must soon be put to rest, whether, under any circumstances, hereditary monarchy and hereditary aristocracy can possibly maintain their ground much longer in Europe.

THE LATE CIVIL WAR IN PARIS.

[Extract of a letter from a correspondent in Paris, to the editor of a N. York paper.]

"You will now ask, what is the meaning of all this trouble? what has caused it? If I were to go so far back to search for the cause, you might perhaps be surprised to have me lay it to the charge of the United States.—Yet it is true. The successful experiment of your government, the government of the people, is working revolution throughout Europe. It supports, by example, the rights of the people against the assumed hereditary right of kings and aristocracies; it is making the ground of contest between man and man, not the acquirement of territory, not the subjugation of a kingdom, not the downfall or support of this or that dynasty, but the support or downfall of one of two great principles, the *despotic* or the *popular* principle. There is no permanent position of compromise between these two principles,—there is no *juste milieu*. Permanent order can be preserved alone by the triumph, the *complete triumph*, of one or the other. But what has all this to do you will say, with the troubles of the two last days? Much. They are a demonstration of discontent with the policy of the present government; which many think is quite willing to assume a more despotic tone, and to encroach on a liberty, which, as it is but partially enjoy-

ed, seeks to extend its bounds on the popular side. The *juste milieu* seems to be in fact but the despotic party, leaning from policy for a while towards the *popular* principle, but improves every opportunity to regain its former ascendancy. Here is the great cause of contest. It is one of the smaller conflicts of the two principles which will yet deluge these unhappy countries in blood.

"But you will still wish to know what are the more important causes of the troubles of the 5th and 6th of June. From what I can learn by inquiry, since I have commenced this letter, it was principally a Carlist conspiracy, connected with the rebellion in La Vendee and the western departments. The occasion of the funeral of Gen. Lamarque, drawing together a great multitude of the liberal party, who are equally opposed to the *Carlists* and the *juste milieu*, furnished an occasion of great excitement, and one favourable to the Carlists, for their rising; for it mattered little what was the original cause of excitement, provided one was produced, and it was of little importance in the beginning whether it was under the white or red flag that the revolt commenced. To enlist the fighting part of this immense cortege, they had recourse to stratagem. They hoisted the red cap (*bonnet rouge*) the well known emblem of ancient French Republicanism. A number of young men with red caps rode up to the carriage of Gen. Lafayette, and offering him a crown, asked him if they should drag him to the Hotel de Ville, and whether he would consent to be placed at the head of the Provisional Government. They were all strangers to him. He threw the crown into the dust, and indignantly replied, "*No, my duty and my conscience both forbid it.*" The populace insisted upon drawing him in triumph to his house, and in spite of his remonstrance against it, and his entreaties that they would not disturb public order, they accomplished their

purpose, and drew him home with acclamations. On these facts you may rely. I had them from the best authority. You will doubtless hear other accounts, some implicating the General. My countrymen need not my vindications of Gen. Lafayette. The General has not to establish a character with us—his principles and his consistency are known—we always know where to find him. Of others, who act a conspicuous part in the great political drama, you have to ask *the time of the tide*, and as it ebbs or flows you have to search for their positions, as for that of a floating buoy—but Gen. Lafayette is a pillar on the rock—we know where he is—he stands the same, whether the retreating waters roll gently at his feet, or their stormy waves dash furiously over him.

"The liberal party, those of whom Gen. Lafayette and Odillon Barrot, and others, may be styled the leaders, and of whom was Gen. Lamarque, are for the extension of popular rights—they are no more the abettors of that sanguinary faction who fight under the red flag, than we in the United States. The liberal party are opposed from principle to the party in power, and are consequently obnoxious to the present ministry, who, as I have before observed, though styled *juste milieu*, have been thought to have a leaning, and more than a leaning, towards despotic power. It has been thought, therefore, that the collision on these days of carnage, was anticipated, and, I have heard, even promoted, by the ministry, who, having a great military force at their command, were not averse to bring to the decision of force the parties opposed to them, and by quelling them under odious names, crush both at a single blow, viz. those who were deservedly obnoxious to the people, as well as themselves, (the Carlists,) and with them those (the Liberals) who had a strong hold on the affections of the people, destroying this hold by implicating them in the same conspiracy. Thus you will hear that the *Carlists*

and *Republicans* were joined in this conspiracy, and both being overcome, the impression is made that the *juste milieu* is the strongest party, and the circumstances that the people did not join the insurgents, is adduced in proof. Many tales are told, and as Paris is in a state of siege, and military law reigns, the ministry of the day have the telling of their own story. Make many allowances, therefore, for what you hear.

"Monday, June 11th.—I have just time to say, that yesterday there was a grand review in Paris of more than 100,000 men. You will hear that the King was cheered with deafening shouts of "Vive le Roi." I tell you from personal observation, it is not true. I happened to be near him when he came into the Place Revolution, and he was there received by the National Guard in comparative silence. Other Americans, whom I have seen, testify similar results in the Place Vendome and other parts of the line."

[From the *Star in the West*.]

PERSECUTION OF THE QUAKERS.

Though the government of New England was restrained from putting the Quakers to death, and granted them liberty for a while, it lasted not long. The dispositions of the magistrates was still the same.

In 1662, Mary Tomkins, Alice Ambrose, and Ann Coleman, came under a religious concern to visit their friends about Piscataqua river. They had not been long there, before Rayner, a priest of Dover, excited the magistrates to persecute them. He brought them before Walden, a deputy magistrate, who telling them the law they had to punish them, Mary Tomkins answered, "So there was a law that Daniel should not pray to his God." He replied, "Yes, and Daniel suffered, and so shall you." On this occasion the priest supplying the place of a clerk, formed for him a warrant or order, as follows:—

"To the Constables of Dover, Hampton, Salisbury, Newbury, Row-

ley, Ipswich, Wenham, Linn, Boston, Roxbury, Dedham, and until these vagabond Quakers are carried out of this jurisdiction.

"You and every one of you are required in the king's majesty's name, to take these vagabond Quakers, Anne Coleman, Mary Tomkins, and Alice Ambrose, and make them fast to the cart's tail, and driving the cart through your several towns, to whip them on their backs, not exceeding ten stripes a piece on each of them, in each town, and so convey them from constable to constable, till they come out of this jurisdiction, as you will answer it at your peril, and this shall be your warrant.

"Per me,

"RICHARD WALDEN."

At Dover,

Dated Dec. 22, 1662.

This order was executed at Dover, while the priest stood by and laughed; for which cruel levity Eliakim Wardel and William Fourbush reprov'd him, when the magistrate caused them to be put into the stocks. They were then conveyed to Hampton, and then again whipped, and also at Salisbury; but the constable of that town, deputing a person to convey them farther, he, moved with compassion, determined to run the hazard of breaking the law, and set them at liberty, whereby the priest was disappointed of his aim, which seemed their death, and might be effected, if the constables of these eleven townships had executed the warrant with such severity as he had excited the constable of Dover to do, the distance from Dover to the end of the jurisdiction, being about eighty miles.

After a little time they returned again to Dover, where they again experienced equally cruel treatment.

MEANS USED FOR AMEND- MENT.

It would seem, that the Almighty for a series of years back, has been endeavouring to win mankind to his service, and cause them to yield obe-

dience to his will, by multiplying his favours and blessings towards them—but proving ineffectual, he has begun with his judgments, in order to bring them to a sense and knowledge of themselves, and lead them to think on his name, by means of calamities and afflictions. And though mankind seem likely to withstand even these means for a time, yet the Lord will not cease the operation of these means, until the children of men are brought to humble themselves before him, and submit themselves to his will.

The present calamity does not appear to have been attended with a humbling and salutary effect on the hearts of men in any part of the world, and has produced no amendment among mankind—a certain evidence that still greater calamities and afflictions are in reserve, and will follow in succession throughout the various parts of the earth, until the inhabitants thereof “learn righteousness.” The Cholera Morbus, indeed, seems but the commencement of a series of troubles and afflictions that are coming on the earth, to humble and subdue mankind to the precepts of righteousness, and it is much less appalling and distressing than the sword; which in all probability will soon follow in almost every part of the world, till distress and misery become almost insupportable, and the most stubborn and unyielding are brought to bow themselves to the chastening hand of the Almighty, who only chastens them “for their profit, that they may be partakers of his holiness,” and enjoy happiness.

If we were truly to repent under the present afflictions, we should be spared any future calamities and miseries. But there is but little or no ground for the indulgence of such a hope. We see very little humiliation, serious reflection or amendment, in consequence of the visitation which has already come upon the earth, and we must therefore prepare ourselves for more afflicting and distressing events. The chastening rod, now lifted up, will not

be stayed till mankind are brought to consider their ways, and turn to the Lord with full purpose of heart to serve him, and to do his will. For the time is drawing nigh, when all shall be brought to know the Lord, and when there shall be nothing to hurt or destroy in all the earth. Prophecy declares these things, and we may confidently look for their full and entire accomplishment, under the troubles and calamities which have been foretold, and which are now beginning to come upon the earth.

[From the *Columbian Register*.]

In Palestine of late years, the Jews have greatly increased. It is said that not fewer than 10,000 inhabit Saphet and Jerusalem. At this moment, the Jews are nearly as numerous as when David swayed the sceptre of the twelve tribes; and on whatever part of the earth's surface they have their abode, their eyes and their faith are all pointed in the same direction—to the land of their fathers and the holy city where they worshipped. Though rejected by God, and persecuted by man, they have not once during 1800 long years, ceased to repose confidence in the promises made by Jehovah to the founders of their nation; and although the heart has often been sick, and the spirit faint, they have never relinquished the hope of that bright reversion in the latter days, which is once more to establish the Lord's house on the top of the mountains, and to make Jerusalem the glory of the whole earth.

[From the *Mirror of Taste*.]

FRIGHTFUL MORTALITY.

It has been stated, that when the Cholera has once invaded a place, it establishes itself permanently, and assumes the character of an epidemic, re-appearing at intervals. Embracing a period of fourteen years, up to 1831, 656 eruptions of Cholera have been ascertained. In India there have been 433 irruptions, while Calcutta has been attacked every year. The mor-

talities of India has been computed at 2,500,000 annually, or 35,000,000 in fourteen years. The number of deaths during this period in Asia and Europe, are set down at 50,000,000 from Cholera.

EVENTS NEAR AT HAND.

The confederacy lately formed between Prussia, Austria, and the German States, and the enactments they have made against the liberty of the press and the rights of the people, must soon bring matters to a crisis on the continent of Europe, and produce the struggle which has been anticipated, and has been long preparing.—The advantage in strength, numbers, and armaments, including the giant means that will be employed by Russia, is wholly on the side of despotic power. But we have already shown, from prophecy, that this advantage will be unavailing, and in a very short time it will be seen, that despotic authority will crumble and fall beneath the ensign and power of liberty, and that tyrannical and arbitrary rulers will be wholly prostrated throughout Europe.

We should not hazard such a statement without the fullest conviction of its truth, founded on the sure word of prophecy—for no outward circumstances which now appear, would warrant such a conclusion, but would rather lead us to expect a different result. The whole process of this demolition of tyrannical power, with all those ecclesiastical usages and abuses belonging to, and supporting it, will also take place under the present vial, two years of which have already expired, so that much remains to be done in a very short time. The trumpet* for this contest was blown by the late revolution in France, when Charles X. was hurled from his throne, and preparations for the contest since that event, have been steadily and deliberately forming.

* See Isaiah, chap. xviii. 3.

What is to take place in our own country, in the eventful times which are approaching, no specific declarations in prophecy enable us to determine, except, as was shown in our last number, that this country will always be a powerful nation and terrible to its foes, as long as any foes remain, and that the different states will be preserved separate and independent states, answering to "*a nation of line*," so long as any temporal governments continue in existence. It would also appear from "*the present*," or offering, which is to be brought unto the Lord of hosts, of, and from this country, to the place of the name of the Lord, the Mount Zion, that at a future time, the people of this country will be the first to become partakers of that pure and undefiled religion which is one day to overspread the earth, or else, that this country will be the principal instrument in restoring the Jews to their former possessions in Palestine.

And here it may be proper to observe, that there are prophecies in Isaiah, chapter xvii. and xix. respecting Egypt and Damascus, which have never yet been fulfilled, and which will shortly be fulfilled. We may notice these, and some other prophecies, hereafter. Damascus is by far the oldest city now in the world. In all the wars and conquests in those parts, and of the city itself, it was never destroyed, and therefore has not been rebuilt, like Jerusalem. It was in existence as long since as the days of Abraham, whose steward, Eliezer, was from that place. The street called *Straight*, where Saul of Tarsus had his sight restored, still remains, and is about half a mile in length, running from east to west through the city.—Damascus at this time is a flourishing city, is distinguished for its manufactories, and has an extensive trade, and, with its suburbs, is supposed to contain 200,000 inhabitants. But this most ancient city, which has passed into the hands of so many conquerors without ever being destroyed, will soon

be "taken away from being a city, and be a ruinous heap." The prophecy in both those chapters of Isaiah, concerning Egypt and Damascus, will probably be fulfilled in the course of the war now begun between the Pacha of Egypt and the Turkish Sultan, and which will also help to waste away the Turkish empire, or in the language of prophecy, help to *dry up the water of the great river Euphrates*, which is to be accomplished under the next vial.

TO SUBSCRIBERS.

We have one request to make to all our subscribers, except those living in this city, and we hope it will be attended to. The request is, that they will settle up their accounts to the close of this volume, and make known whether we shall continue their numbers, by the 20th of November. This number completes the 12th volume, and the next number will begin the 13th, and be issued the first of December. From that time, we wish to have such subscribers only as will feel under obligations to make payment. The number now on the list, who do not send remittances, is so large, that it is with difficulty the expenses for so many copies are defrayed. Every one, therefore, must see the propriety and reasonableness of adopting a more sure method of proceeding, in order to sustain the work. Bills to each subscriber will be forwarded with this number, that it may be known what is due, and if any are unable to make payment let us be informed, and their accounts shall be cancelled. Those who do not receive the numbers of the next volume, will be able to know the cause. Current bank notes of any size, will be accepted in payment, so that there need be no scruples in regard to sending small notes, as they can be readily disposed of at the exchange offices in this place. The price of the next volume, embracing 12 numbers, will be One Dollar, as heretofore.

Some may consider that we have changed the course of the work, within a year or two past. So far as this has been the case, the following reasons are given.—When we first commenced the work, the plans and schemes of the priesthood were marching forward with rapid strides, while very few saw their object and tendency, and hardly a press could be found to sound an alarm. Under these circumstances, we felt it to be our duty to engage in the work,

and to do what we could to present a proper and just view of things. Times are now very much altered. The eyes of most people are opened, numerous presses are engaged in the cause of liberating the human mind from the shackles of clerical domination, and the schemes of the priesthood are steadily losing ground in every part of the world. There is another cause which now claims attention, and requires aid. We must not forget that there is such a thing as true religion, the greatest and only solace for man; and without which, all is emptiness, and insufficient to yield substantial happiness and peace. This cause is now exceedingly low, and receives but little attention. It cannot thrive, nor scarcely exist under the banners of any sect, for all sects generate strife, which destroys those who come under its influence. A sectarian spirit cannot promote true religion, the design of which is to unite all mankind, and produce harmony and peace. The cause of true religion, therefore, has been almost destroyed, and requires those who see its nature and importance, to labour in its support, however unpopular it may be, and to whatever it may expose them. And as we are on the eve of some of the most important events, we have felt it our duty for some time past, as far as we have been enabled to see, to bring into view some of the prophecies shortly to be fulfilled. It has been our wish in doing this, to convince mankind of the truth of revelation, and lead them to look unto, and put their trust in Him, who alone can rule and control all events. It will soon be seen if we have stated any thing that is not correct, and we are willing to abide the result of such a test.

A letter from Vienna, estimates the number of deaths by Cholera, in the Austrian dominions, at 400,000, viz. 220,000 in Hungary, 100,000 in Galicia, 80,000 in Bohemia, Moravia, and Austria.

The work on Divine Government, from which an extract is made in the present number, may be had of Z. Fuller, No. 86 Callowhill street—Price \$1.

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